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Slips of Speech

and

How to Avoid Them

By

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SLIPS OF SPEECH

In the following pages the principal stress is indicated by the prime ('') accent and the lesser stress by the secondary (") accent.

A

abrasion, **cut**, **gash**, **graze**, **incision**, **scrape**, **scratch**, **wound**, should be carefully distinguished, for they do not mean the same thing. **Abrasion** denotes a place where the surface is rubbed or worn off by friction; as, an *abrasion* of the skin. A **cut** is an opening, cleft, gash, or wound made by an edged instrument; a **gash**; a **slit**; a **gash** is a long deep incision made by a sharp instrument; a flesh-wound; a **graze** is a slight *scratch*, *scrape*, or *abrasion*; an **incision** is an opening made with a cutting-instrument as by a surgeon; it is a **cut**. **Scrape** designates an *abrasion* where, through roughness or carelessness, the skin has been *grazed* or *scratched*. A **scratch** is a mark or incision made on a surface by scratching, a linear abrasion made by drawing something pointed or rough over a surface; hence producing a slight flesh-wound or cut. A **slit** is a cut that is relatively long; a **slash** or **gash**; cleft; also, it is a narrow opening. A **wound** is a hurt or injury caused by violence; especially, a breach of the skin and flesh of an animal; a cut, stab, or bruise; as, the *wounds* of battle. In surgery the word signifies always a solution of continuity, or disruption of the soft parts of the body, due to external violence; but in medical jurisprudence it is an injury to any part of the body caused by any mechanical agent or resulting from external violence, whether the surface be broken or unbroken.

ab'so-lute-ly, not **ab"so-lute'ly**.

ab-sol'u-to-ry, not **ab"so-lu-to'ry**.

ac-cli'mate, not **ac'cli-mate**.

ac-cli'ma-ted, not **ac'cli-ma-ted**.

adage, old. As an *adage* is an *old* saying that has become accepted by long use, to speak of "an old *adage*" is to be guilty of tautology.

ad-dress', not ad'dress.

adopt is sometimes misused when it does not convey the sense of "taking over from another," which is its correct meaning. When one says "He *adopted* a different plan" one suggests that he took the plan that some one else advised him to take rather than his own, but in "He *adopted* a new plan" the element of "taking over from another" is not evident. In such a case it is better to say "He *chose* or *followed* a new plan."

ad'ver-tise, not ad-vert'ise.

ad-ver'tise-ment, not ad-vert-iſe-ment.

affixed his signature. *Affix* means "to fix to" or "attach"; one *signs* a document and *affixes* a seal.

ag'ile is pronounced *aj'il*, not *aj'ail*.

agreeable: "Agreeable to his word." No, "agreeably to his word."

allege is a formal word frequently used where *assert, declare, say, state*, would be better. One *alleges* what one believes to be true and *has the power to prove if necessary* but without proving.

almost. See **MOST**.

alone, originally *all one* and so printed but now a solid word, means apart from others; single; solitary; also, not accompanied. It should be distinguished from **only** which means alone in its class.

altho: "Altho he *is* there." No, "altho he *be* there." "Altho he *does* it." No, "altho he *do* it," because in each case *altho* is a conjunction of doubt and requires the subjunctive mood.

amateur should be clearly distinguished from **professional**. An *amateur* may be a skilled person who follows a pastime or sport for diversion, and is not necessarily unskilled. A **professional** is one who follows an art or a calling, making his living by so doing, no matter what it may be. In sports, one who competes against another or others for pay.

ameliorate is a formal word loved by those engaged in making more endurable, otherwise relieving or improving, the condition of the poor, who wish to avoid the word *relieve*. **Improve** is more easily understood and the better word.

amid, amidst. The tendency is to use *amid* for *among*, and *amidst* for in the midst of things scattered around or *amongst* others; that is, in the midst of others.

among, amongst. The first signifies, primarily, surrounded by or associated with; the second conveys the idea of *mingling* with or of *dispersion*. See **AMID**.

anent is a word seldom heard except from the affected whose sense of the correct use of words

is offended by the simpler and clearer word *about*. Avoid "*Anent* that matter"; say rather, "*Concerning*—."

anger, frenzy, fury, madness, rage, related in meaning, but not easily distinguishable, are all forms of dementia. *Anger* is a sudden outburst of passion and is usually selfish. It is an infirmity that should be suppressed. *Rage* is a violent type of *anger* characterized by extravagant expressions and violent distortions of facts, and is present frequently in temperamental persons, especially those who "*rage* before a glass, and see their pretty countenances go wild."—STERNE. *Fury* is an outburst of *rage* and temporarily deprives one of the understanding.

Frenzy and *madness* are used of moral and physical conditions. In a *frenzy* of despair, men commit suicide.

angry mob is tautological, for a *mob* is a turbulent crowd or a *riotous* assembly. Therefore, *angry* is superfluous when associated with *mob*, which implies *riot*, *tumult*, or *turbulence*.

an humble: "He behaves in *an humble* manner." No, ". . . *a humble* manner," for the *h* is aspirated by careful speakers to-day.

anon, anonymous are used after quotations to indicate that the name of the author is unknown. They are not family or personal names, and there is no author or writer known by such a pseudonym. See *IBID.*

answer, reply. The distinction made between the meanings of these words is that an *answer* is given to a question and a *reply* is made to an assertion. A *reply* aims to explain or refute; an *answer* to inform, affirm, or contradict.

anxious is to be in a state of painful suspense or uneasiness, and should not be used for *eager*, which describes a state of ardent longing or earnest desire for something. One may be *eager* to receive attention but not *anxious* for it; another is *anxious* about the illness of a friend and may be *eager* for his recovery.

apostrophe. The apostrophe should never be used with the possessive pronouns *his*, *hers*; *its*, *ours*; *yours*, *theirs*. It may be used in *it's* when a contraction of "it is"; as, "it's twelve o'clock."

appreciate should not be used for **measure**. To *appreciate* is to esteem adequately; perceive distinctly; *estimate*, but not *measure*, which is to ascertain the extent or dimensions of. One may *appreciate* a gift, being fully conscious of its worth, without ascertaining the degree of its value.

ar'mis-tice, not *ar-mis'tice*.

articulation. See **ENUNCIATION**.

as never governs the objective case. Not "She is as good as me," but "She is as good as I (am)."

audience should be used with care, for it may be followed by a verb in the singular or the plural according to the thought expressed: "The audience *was* enthusiastic"; "The rest of the audience *were* asleep."

avenge should not be used for **revenge**. To *avenge* is to punish in behalf of another: to *revenge* is to punish for oneself.

awoke: "I was *awoke* by the bell." No, ". . . *awaked* by the bell," but ". . . *awakened* by . . ." is to be preferred.

B

bad. See **COLD**.

bade: "He was *bade* to do it." No, ". . . *bidden* to do it."

bare: "He *bare* the weight on his shoulders." No, ". . . *bore* the weight on his shoulders."

bastile. A bastile is a prison-fortress or citadel: hence, the city *bastile* should not be used when a mere place of detention or jail is meant.

begun: "We *begun* the work yesterday." No, ". . . *began* the work yesterday."

believe is often thoughtlessly used in combination with *can't hardly*, but in the phrase "I can't hardly believe it" there are two negatives, the first of which must be dropped to make sense: "I *can hardly* believe it"; that is, "I can not easily believe it."

best used as a verb, meaning "to get the **best** of," is an undesirable colloquialism, for best characterizes the highest possible state of *excellence*. Not "I *bested* him in the transaction," but "I got the *better of* him . . ."

best: "She is the **best** of the two." No, ". . . *better* of the two."

better: "She is in all respects **better** than *him*." No, ". . . *better* than *he* (is)."

between you and I is a common slip of speech. *Between* being a preposition requires that a pronoun in the objective case be used—"between you and *me*."

bitch used for a "jade," or applied to any other than the female of the genus *Canis*, is ruled out of all polite society as coarse to the lowest degree, notwithstanding that the word is permitted as a euphemism by the late editor of a popular dictionary.

bolt from a clear sky. *Bolt* as here used stands for *thunderbolt*, but the phrase means "a sudden or unexpected catastrophe," and a *bolt* is the electric discharge of lightning when it strikes.

bonehead is a vulgarism for *numskull* or *blockhead*.

Born: "He was *born* on their shoulders." No
" . . . *borne* on their shoulders."

breakneck speed. An absurd phrase, for if one traveled at *breakneck* speed one's neck would be broken. The phrase, however, is used by many thoughtless persons.

breathless silence is the silence of death, for only the dead are breathless. A *momentary* silence is to be preferred.

brute, beast are not synonymous. *Brute* implies the absence of intelligence; *beast* refers to savage nature. One speaks of a *savage beast* in referring to a wild animal, but to a *violent brute* in speaking of man who is under the sway of his animal propensities, to show our complete understanding of his condition. "You *beast*!" I cried in good nervous English. RHODA BROUGHTON, *Nancy* ch. ii, p. 12.

bulldoze is a vulgarism for *intimidate*, that is, to compel to compliance by threats.

bum is a vulgarism and stamps those who use it as preferring vulgarity to decency in language. Avoid "He is a *bum*"; "You are a *bum* guesser"; "Quit your *bumming* around," as wanting in refinement and offensive to good taste.

bunch for "crowd" is a vulgarism. It should not be used in preference to *party* when a number of persons is meant. See *CROWD*.

business means, among other things, concerns interest, duty, so that in such an expression as "He had no *business* to interfere" the signification is "It was not his duty to interfere," and such use is permissible. But *business* does not mean *right*, yet is sometimes used in this sense, "He has no *business* here" should be "He has no *right* here."

busted is a vulgarism for *burst*—there is no verb *bust*, therefore there is no past participle *busted*.

by is frequently misused for *according to*. Not, "By that he means . . .," but "According to that he means . . ."

C

caliber primarily denotes the size of the bore of a gun or the diameter of a bullet, but has been used figuratively and erroneously to characterize the quality of work, which should not be measured by such means. *Caliber*, in its figurative sense, is used of intellectual endowments or capacity of mind. We may speak of an intellectual man as one of "high caliber," but work should be characterized as "good," "bad," or "indifferent," such as the case in mind may be.

calling down is a vulgarism for *censuring* or *taking to task*. As there are many more expressive words to convey the thought, *blame*, *rebuke*, *reprimand*, *censure*, might be found adequate substitutes.

cal-li'o-pe, not *cal'li-ope*.

calumniate is to cast aspersions on; to charge falsely and knowingly of something disreputable, as loss of chastity, and differs from **malign** only in the degree of malevolence that the latter implies. See **MALIGN**.

car'bine, not *car-bine'*.

catspaw: "He was made a *catspaw of*." No, omit *of*: "He was made a *catspaw*."

cease. See **TERMINATE**.

ce-ram'ics, not *ke-ram'ics*.

pertain. That which is *certain* is sure, and therefore does not admit of comparison. Do not say that one possibility is *more certain* to happen than another.

certainly means "of a *certainty*"; "*assuredly*"; therefore, avoid "*most certainly so*," in which the *so* is redundant. Compare **CERTAIN**.

chas'tise-ment, not *chas-tise'ment*.

chi-rop'o-dist is pronounced *ki-* not *shi-rop'o-dist*.

choose is primarily "to make a selection"; "take by preference," and should not be used for *wish*. Not "I don't *choose* to do it," which is a vulgarism, but "I don't *wish* to do it."

claim, as a verb, signifies "to assert a right to" or "to demand as due," and should not be used for *allege*, *contend*, *declare* or *maintain*. One may *claim* the privilege of hospitality on the ground of friendship, but not *claim* a person is wrong because he disagrees with us. Avoid "It is *claimed* that . . ." when you refer to a general rumor, for what follows is frequently an untruth.

clan'gor, not *clang'or*.

clear, **clearly**, when used adverbially have distinct meanings. *Clear* indicates entire separation; entirely; clean; quite; but *clearly* means in a clear manner; luminously; plainly. Avoid "The distinction, if ever it has been made, has not been made *clear*"; say, rather, " . . . made *clearly*."

climb down, altho it was used six hundred years ago, is a vulgarism to-day, and should not be used when *withdraw* from a position or attitude that one has maintained is intended. In idiomatic English one *climbs up* a mountain-side (in which sentence "*up*" is redundant), but *climbs* a mountain. And not infrequently one *creeps down* in making the descent.

close, **near**. There is a fine distinction in the meanings of these words. Those who are *close*

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to one are firmly attached as confidential friends, whereas those who are *near* are familiar or intimate, or connected by blood, as *near* relations. *Near* and *close* when used for *miserly* are vulgarisms.

co-ad'ju-tant, not *co"ad-ju'tant*.

cold is frequently erroneously qualified by using the word *bad* when *severe* or *heavy* should be preferred. None of the *colds* to which man is heir are good, they are all dangerous and harmful.

comatose should not be used for *dazed*. A "comatose condition" is one of "more or less complete insensibility," whereas to be *dazed* is to be "bewildered" or "stupefied, as by sudden light, a blow, etc."

come near signifies *approach* in place or quality; arrive at nearly the same degree, and should not be used for *almost*. Not "I *came near* being run over," but "I was *almost* run over."

common. See **MUTUAL**.

com'par-a-ble, not *com-par'a-ble*.

completed designates that which is "finished in every respect," therefore the word should not be used with "partially," "partly," "entirely" or any other similar qualifying word.

conclusion, derived from *conclude*, to arrive at by reasoning or to deduce from premises; judge, should not be used with *jump*, for one does not "accept with eagerness" (which is "to jump at") that which one arrives at or comes to by the process of reasoning. Say, rather, "come to the conclusion."

concourse. As a *concourse* is a *crowd* or *throng* of people assembled, the phrase "vast concourse" borders on hyperbole when any but a phenomenal crowd is meant.

condone should not be used for *make amends* or *atone*. To *condone* means "to overlook an offense, or to forgive one for it." *Atone* signifies "to make expiation or amends for." One may *condone* an insult; another *atones* for a crime.

Congress: "Congress are determined." No, "Congress is determined."

considerable should not be used when **considerably** is meant. The former means "more than a little" or "of noteworthy size or amount," the latter, "in a marked degree"; "to a great extent."

consortium is the Latin word for "partnership," now favored by persons who dislike the more easily understood English word. A *consortium* is, by extension, an *association*, a *coalition* or *union*, as of financial institutions or interests.

contemptible, **contemptuous** are distinct in their meaning. *Contemptible* characterizes that

which is despicable and deserving of contempt. *Contemptuous* indicates the manifestation of disdain or scornful superiority; haughtiness. To refuse the hospitality of one's home to a relative is a *contemptible* act, and to receive her *contemptuously* is not to behave as a gentlewoman.

convene is frequently misused for **convvoke**. Congress *convenes* in special session only when it is *convoked* by the President.

couple should not be used to designate more than two. *Couple* means "two of a kind; a pair," so avoid "He has a *couple* of dollars in the bank."

crawl is a vulgarism when used to signify to *retract* or *withdraw*. To *crawl* is to move along slowly with the body close to the ground.

creep down. See CLIMB DOWN.

crew: "The *crew* were saved." No, " . . . ⁽¹⁾ was saved."

crowd signifies a *throng*, but because it also implies a *mob*, it is not a suitable word to apply to a *party* of friends. See BUNCH.

crown: "The cock had *crown*." No, " . . . had *crowed*."

cunning primarily means artful, but in American usage it also characterizes one who is "innocently artful; bright; amusing," which is intended in British usage when **arch** is used. Some purists condemn *cunning* when employed for "bright" or "cute," but the use is well established.

cuss. A vulgarism of the streets, where "a mean *cuss*," "a low *cuss*" are used to designate a miser and a blackguard.

cut. See ABRASION.

cute is a contraction of *acute* and means shrewd, sharp, or clever in securing one's own aims in petty ways, but has been expanded to mean bright and taking; attractive. Condemned in the latter sense by purists, the meaning is now fully established as an Americanism.

D

daisy is slang when used to indicate some person or something that excites admiration.

dandy is slang when used for *pleasant*; *pretty*. Avoid "a *dandy* time"; "a *dandy* hat," and similar expressions. *Dandy* is from the Old French *dandin*, which means "ninnny."

da'ta, not *dat'a*. This noun is the plural form of the Latin *datum* and should never be used as a singular.

date when used for an *appointment* or *engagement* is vulgar. Avoid "I've got a *date* for tomorrow" as coarse.

date back to. An undesirable locution: say, rather, **date from.**

definite, definitive, have distinct meanings. That which is *definite* has fixed or marked limits in signification, is bounded with precision; hence determinate; certain; precise. *Definitive* describes positive, conclusive, final. A *definitive* decision admits of no change; a *definite* meaning is one so precisely defined that it can not be misunderstood.

delight, enjoy. One *enjoys* a fortune; *delights* in a friendship; *enjoys* a visit; *delights* in associating with a friend, but nowadays "enjoys a friend" is not acceptable English even if it was used by Milton in "Paradise Lost" (bk. ix, line 1032), and Shakespeare in "Merry Wives of Windsor" (act ii, sc. 2).

demoralize is to undermine or corrupt the morals of or deprive of courage and self-reliance, but is frequently misused to express *bewilder*, *embarrass*, *perplex*. Avoid "I was completely demoralized": use *bewildered* instead.

depended: "He *depended* upon her more than he." No, "He *depended* upon her more than upon him."

deprecate, depreciate. The meanings of these words are sometimes confused. To *deprecate* is to express strong disapproval of; as, "to *deprecate* the course taken or plan adopted." *Depreciate* signifies to lower in estimation or value; disparage; underrate; as, "to *depreciate* human nature."

destroyed. That which has been destroyed has ceased to exist, been knocked to pieces or put to an end; hence, avoid **totally destroyed** as tautological.

Di-an'a, not Di'an-a.

di-gres'sion, not di'gres-sion.

dine, dinner. Chicken is served *for* (not *at*) dinner when we invite friends *to dine* (not *for dinner*). "Come *to dinner*" and "come *for dinner*" are both idioms meaning "come in time to take or partake of dinner."

disappointed should not be used with *agreeably*, for that which is agreeable is pleasing to the mind or to the senses, and a *disappointment* is a failure of one's hopes, wishes, or desires.

discontinue. See TERMINATE.

discover, invent. Two words frequently misused. One *discovers* that of which one obtains first knowledge, and *invents* that which one constructs, that did not exist before. Amundsen *discovered* the South Pole; the Curies *discovered* radium. Eli Whitney *invented* the cotton-gin; Marconi *invented* a system of wireless telegraphy.

dis'pu-ta-ble, not dis'put'a-ble.

di-van', not di'ven.

divide up. As *divide* means to "separate into pieces," "cut asunder," "apportion" or "distribute in shares," *up* is redundant and absurd.

divine is an adjective which means "pertaining to God, or to a heathen deity" and should not be used as a noun for "minister" as it was formerly, for to-day a *divine* is one skilled in divinity or theology.

divine passion. Hyperbole for "love."

do: "If you *do* do it." No, "If you *do* it."

doc'il is pronounced *dos'il*, not *do'sil* or *do'sile*.

done should be preceded by the auxiliary *have* when used as the past participle of *do*. Say, "I *have done* it," not "I *done* it." If the action is completed and past one may say "I *did* it," but not "I *have* *did* it." "I *done* it often." No, "I *did* it often." "I'd *have* made her *done* it." No, " . . . *do* it." "Had I *have* *done* it." No, omit *have*: "Had I *done* it."

don't, doesn't. The first is a contraction of "do not"; the second, of "does not." Both are frequently misused. Not "Don't she say the cutest things?" as the popular song has it, but "Doesn't she . . ." As well answer, "She *do not*" as use "*don't* she."

In "If cocoa *don't* agree with you try milk," a conditional circumstance is assumed *as a fact*, or as a *mere uncertainty*, for cocoa agrees with many and disagrees with few, therefore, the indicative (*does not*) and not the subjunctive (*do not*) mood is required. If cocoa *does not* (or *doesn't*) agree with you . . ."

dope, as a verb, means to *stupefy* or to *exhilarate* with a drug; also, to *map out* a plan; but it is vulgar in both senses and should be avoided. *Dope* as a noun is an *absorbent* for holding a thick liquid, as in explosives, or a *thick liquid or semifluid*. When used to mean a *narcotic drug* it is vulgar.

dove is an erroneous form of *dived*, which is the past tense of the verb *dive*. Not, "She *dove* off the bridge," but "She *dived* off . . ."

downy couch. The article has long since gone out of use but the phrase survives and is country newspaper or poetic cant for *bed*.

drive, ride. A correspondent writes—"Will you settle for us the use and misuse of the words *ride* and *drive*? Please apply the proper word to transportation by automobile, wagon, carriage, bicycle, motorcycle, trolley car, railroad train, boat (row- or sail-), air-navigating vessels, steam and sailing seagoing vessels, etc."

Critics have seen fit to cavil at the distinction between *drive* and *ride*, objecting that the coachman *drives* the lady, and asking whether travelling by train or trolley-car is a *ride* or *drive*. The popular idea is that one *rides* in a public conveyance but *drives* when in a private carriage. As a matter of convenience, however, the old-time distinction so far as it concerns *riding* on

horseback and *driving* in a carriage is good, and in no way encroaches on the question of travel submitted. Horseback exercise and a carriage drive are essentially exercises for pleasure and so not to be confounded with travel; but if there were no distinguishing expression for the two, we should have to add a qualifying term to "ride" to indicate the form of recreation enjoyed. On the principle that he who does a thing by another does it himself, the lady commissions her coachman to *drive*, is herself the author of his driving, and *drives*.

A chauffeur or man at the wheel *drives* a motor-car in which the passengers *ride*. The same process may be said to apply to drivers of and riders in carriages and wagons. A cyclist *rides* a bicycle but a motor-cyclist *drives* a motorcycle because he controls the engine that propels the vehicle. One *rides* in a trolley-car and railroad-train but *rows* in a boat, that is, "takes a trip in a row-boat," or "takes a turn at the oars." Likewise, one *sails* the seas by being carried over the water in a ship propelled by wind, steam, or other power. As for navigating the air, one *sails* in a balloon, and *navigates* or *sails* in an air-ship or aeroplane; but in press reports the word *fly* is given preference for the latter operation.

drom'e-da-ry, not *drom"e-da'ry*.

drudgery is pronounced *drud'jer-y*. See **WORK**.

dull, sickening thud. As a *thud* is a blow causing a *dull* sound the latter word is superfluous.

durance vile, used to designate imprisonment, implies that such detention or restraint is worthless and morally base, depraved, wicked, villainous, for this is what *vile* means. But most prisons are said to have curative influence and are cleanly and sanitary. Therefore, use *imprisonment* instead.

duty, obligation. There is a wide difference in the meanings of these words. *Duty* is that which one performs as a *moral obligation*; *obligation* is that which one is bound, as by bond, or compelled to do. One has a *duty* to perform as a citizen; another is under *obligation* to pay a debt. Moved by a sense of *duty* a man, traduced by those nearest to him, may work for them, but in view of their actions is not under *obligation* to do so.

E

each, every. *Each* as an adjective is defined "being one of two or more distinct individuals or things having a similar relation and forming an aggregate; *every*." It is used when the same thing is to be said of individuals or things considered distributively or one by one. To emphasize *individuality* it is often followed by *one*; as "*each* sailor received a reward, for *each* *one* had earned it."

As a pronoun *each* denotes *every one* of any number or aggregation considered individually, or as having characteristics common with others yet holding a position peculiarly its own; as, "each of the officers of an army."

Each is distributive when only two individuals are considered, and is synonymous with *both* as *every* is synonymous with *all*.

In the *Revelation of St. John the Divine*, chapter iv, verse 8, the Authorized Version reads "and the four beasts had *each* of them six wings," but in the Revised Version the rendering is "having *each one* of them six wings." The first is correct; the second is incorrect because *each* means "*every one* of a number separately considered." *Every* must be followed by *one* or its equivalent; as, "*every one* knows that"; "*every man* knows it," but *each* does not require *one* after it. One may say of persons "*each* is found to excel in some particular walk in life"; "*each* made it his duty to retire in course"; "*each* has his own place marked for him"; "*each* did much to purify the spiritual self-respect of mankind."

each other, one another. The distinction between *each other* and *one another* lies in the fact that "*each other*" should always be applied to two only, whereas "*one another*" should be used where more than two are concerned. For example, "The two friends congratulated *each other*," that is, each one congratulated the other. "This commandment I give unto you, that ye love *one another*," that is, all should love one another.

eat: "You *eat* what you ought not to." No, ". . . ought not to *eat*."

edifice was consumed. *Edifice* designates a large, important public building and is usually associated with houses of worship, therefore it should not be used indiscriminately for any building. *Burned* is preferable to *consumed*.

either means "one of two," "one or the other," and "the one and the other." The word as defined is an adjective or pronoun, as in "On *either* side one, and *Jesus* in the midst" (see *John* xix, 18); "*Either* of them might go." When employed as a disjunctive conjunction *either* is always used as correlative to and preceding *or* (the other), that is, "*either* the one *or* the other."

else is sometimes used in connection with "some place," to express "some other place." Do not say "some place *else*" when you mean "some other place" for *else* means "in the place of, or in addition to," etc., and its use in such a connection is tautological.

"When they got to the East Side address, they asked Sam to take them *some place else*, and when they got *some place else* they asked Sam to continue the journey to yet another rendezvous."—*The Sun*, New York, Aug. 15, 1921.

eminent differs from **prominent** in meaning. The first characterizes one who ranks high in his profession or office; the second, one who stands out from others. *Prominent* men are not all *eminent*, but *eminent* men may be *prominent*.

end. See TERMINATE.

en'er-vat"ed, not *en-er-va'ted*—the chief stress should be put on the *first* syllable.

enumerate is to count, to ascertain the number of, usually separately, and should be distinguished from **specify**, which is to state definitely by name. Not “*Enumerate* the battles of the World War,” but, “*Specify* the battles” etc.

enunciation, articulation. *Enunciation* is the articulation of sounds with the organs of speech and may be *clear* or *careless*. *Articulation* is *distinct* utterance. A mumbled or clouded enunciation indicates lack of poise. Many persons fail to speak distinctly because they have acquired the habit of *careless enunciation*.

“If you are not sure of the value of clear enunciation and distinct speech make this experiment. Watch the most successful man you know and see how seldom he utters any of those embarrassed half sounds that characterize the speech of many persons.”—*The Sun*, New York, Aug. 17, 1921.

esteem, estimate both imply appreciation of value, but when we *esteem* a thing we judge its actual and intrinsic value, while when we *estimate* it we arrive at its worth by calculation.

everybody is a collective noun that should be followed by a verb in the singular number: “*Everybody was pleased*.”

every one: “*Every one of them are good*.” No “. . . is good.”

except notes a restriction or limitation, as “if it were not that; if not; unless,” but should be distinguished from *unless*. In “*Except these abide in the ship ye can not be saved*” (*Acts xxvii, 31*), which is an archaism, the word means *unless*, which is preferred in modern usage. Not “*You can not go bathing except you can swim*,” but, “. . . unless you can” *Except* was sometimes followed by *that*, as in “*Parted without the least regret*”
“*Except that they had ever met*.”

COWPER, *Pairing Time*, 1, 59.

explicit, implicit are not synonymous, but are sometimes used as if they were. That is *explicit* which expresses all that is meant, leaving nothing to implication or suggestion. As applied to faith *explicit faith* signifies the acceptance of a doctrine with a clear understanding of all that is logically involved in it. *Implicit* signifies that which is not plainly expressed but im-

plied, and can be inferred from something else. As applied to faith *implicit faith* rests on the authority of another without doubt or inquiry. It is not the result of investigation or understanding by the individual; it is "the substance of things hoped for, the evidence of things not seen." *Hebrews*, xi, 1.

ex'qui-site, not *ex-quis'ite*.

extricate, from the Latin *extricatus*, means to get out of a net or noose of hair, from *ex* out and *trica*, hair or noose. It should be distinguished from *release*, which is to set free from restraint or confinement. The first is commonly the result of one's own efforts, as when "Houdini *extricated* himself from the strait-jacket in 30 seconds"; the second is due to the action of another, as when counsel secures the *release* of a prisoner from custody by proving an alibi.

F

fair: "It was done *fair*." No, " . . . *fairly*." **faithful** used to qualify *promise* has been condemned.

A *faithful promise!* That puzzles me. I have heard of a *faithful* performance. But a *faithful promise*; the fidelity of promising! It is a power little worth knowing.—JANE AUSTEN.

fake for "swindle"; "fictitious news"; "trickery," is an undesirable locution, the meaning of which may be just as clearly expressed by any of the words given above or by the more forceful word *fraud*.

fall down. As that which falls *sinks* from a higher level to a lower one, *down* is redundant.

farther, further. The first means "more distant" or "more advanced"; the second, "additional." The distinction is between extension of space and expansion of thought.

fell: "It might have *fell* there." No, " . . . *fallen* there."

fellow is used both appreciatively and depreciatively. It serves to designate one equal in rank, character, endowments, etc., a companion, associate, peer, and is used also in contempt to indicate an ill-bred, uncouth, illiterate man. It is most frequently used with some qualifying adjective implying desirable characteristics; as, "a *fine, good, or great fellow*."

find as a noun is to be distinguished from **discovery**. We *find* that which we have lost, but *discover* that which has never been found before.

five: "There *is* but *five*." No, " . . . *are* but *five*."

flapper. 1. A very immoral young girl in her early teens.—WARE, *Passing English of the Victorian Era*, p. 133. 2. A young unsophisticated girl.—FARMER, *Slang Diet*.

flew: "The bears *flew* from the dogs." No, " . . . *fled* from the dogs."

foot: "That board is six *foot* long." No, " . . . *feet* long."

frank: "I speak *frank*." No, "I speak *frankly*."
frenzy. See ANGER.

fresh, meaning "impudent," "presumptuous," "cheeky," may be expressive but is not refined.

froze: "The river was *froze*." No, " . . . was *frozen*."

funny designates that which is mirth-provoking, droll, humorous, and comical and should not be used for *out of place*, *fresh*, *queer*, or *odd*.

fury. See ANGER.

fussed in the phrase "all fussed up" is erroneously used to signify a state of mental agitation, for *fuss* is unnecessary bustle in doing anything.

G

gash. See AERASION.

gentlewoman. An evening newspaper recently announced that "*Gentlewomen demand* dainty underwear." Strange, for the true *gentlewoman* "asks," "requires," or "requests" what she needs and contents herself with simple undergarments; but one can picture the type of *nouveau riche* gentlewoman referred to arrogantly *demanding* much more than this.

This homely term, which describes women of gentle manners and kindly bearing, has been appropriated by persons who do not understand the full significance of *gentlewoman* as suggested by Tennyson in his famous lines

Kind hearts are more than coronets,
And simple faith than Norman blood.

(Lady Clara Vere de Vere.)

In general those who need to proclaim themselves *gentlewomen* are not invariably far from being such, and are more closely allied to their sisters across the sea who declare "I am a perfect lady, and don't care who knows it!" See LADY.

get: "You will *get* laughed at." No, " . . . *be* laughed at."

give away is characterized as slang when it implies unconscious, careless, or stupid betrayal, and in the phrase "a dead give away," signifying "a complete betrayal," it is *not less* than slang.

go: "I intend for to *go*." No, omit *for*: "I intend to *go*."

goes: "Unless he *goes*." No, "Unless he *go*."

goes on to say. Avoid as a pleonasm. When one has something to say one says it, and when one has *more* to say one *continues*. "He goes

on to say" is a quill-driver's phrase that has survived the penny-a-liner era of journalism.

government: "The government *rule*." No, "The government *rules*."

graft, formerly denoting lawful or unlawful gain, is now used to describe gain obtained by illegitimate means.

graze. See ABRASION.

growing should never be used with *smaller*, for to grow is "to increase in bulk, quantity, etc.," "become larger," not to *lessen*, which is to make smaller.

guest designates one who is invited to partake of the hospitality and entertainment of his host; hence avoid "an *invited guest*" as tautological. A guest should be made welcome, for all guests are invited.

H

habitual is frequently used with the indefinite article *an*, but the dictionaries indicate that the *h* should be aspirated; hence, "He is *an habitual* smoker" is a slip of speech, yet one seldom hears "He is *a habitual* smoker."

half-baked should not be used to designate that which has not been brought to perfection and is in a crude or immature state; nor should it be applied to simple-minded persons. That which is *half-baked* is baked only on one side or not baked through and the term may be used of pastry, pottery, or of anything to which the heat of an oven is applied.

hasten, *ha'sen*, not *has'ten*—the *t* is silent.

have is sometimes erroneously omitted before the past participles of the verbs *do* and *see*. Such an omission is unpardonable. See DONE; SEEN.

have known: "Had he *have known* it." No, omit *have*: "Had he *known* it."

he: "I thought it to be *he*." No, ". . . to be *him*."

heed means "attend to" or "pay attention to" what is said, and should not be used with *give* or *pay*. One may "give ear unto my song," and *take heed* of its burden, but not "give heed to it."

hence: "From *hence* he imagined." No, "*Hence* he imagined," for *hence* means "from this . . ."

her, his. See ME.

here: "Look at this *here*." No. "Look at this."

hike, once a British provincialism for a long and weary journey afoot; a tramp, which in the United States now means a long walk in the country.

hit as a stroke of luck is sometimes misused for something that is well received; as, "the play made a great *hit*," which it can not be said to do until it has proved itself a success.

homely does not only mean "ugly," it means "homelike" also.

hos'pi-ta-ble, not *hos-pit'a-ble*.

hot is frequently misplaced in such locutions as "a hot plate of soup" or "a hot cup of tea." As it is the soup or the tea that is required *hot* the adjective should precede the word it properly qualifies, "a plate of *hot soup*"; "a cup of *hot tea*," for who would ask for a hot plate of cold soup or a hot cup of cold tea?

houghing is pronounced *hock'ing*, not *howing* or *huf'ing*.

how come? A phrase of ambiguous meaning, variously explained, but in the East used to mean "How are you (*coming on*)?" "How are things going with (or *coming toward*) you?" It is not unlikely that the phrase is derived from either "How comes it that . . . ?" or "How do you *come on*?" in common use in Northern Ireland.

As a Southernerism "How come?" is said to be a contraction of "How came it? How did it occur?" In the dialect of East Alabama "How come?" is used for "Why?"

hy"me-ne'al, not *hy-me'neal*.

hypercritical, hypocritical. Distinguish the meanings of these words. The first means *over* or *excessively* critical; the second signifies deceptive, sham, for *hypocrisy* is false pretense.

I

I "Is it not *I* you quarrel with?" No, ". . . with *me* you quarrel?"

ibid., ibidem. A correspondent writes: "Please tell me who *Ibid.* was. He was an author of some note, but I would like to know if that was his real name or a pen-name. Also where did he live and at what age?"

Unlike *Anon.*, his prolific Greek friend of cryptic cognomen, *Ibid.* has a name already made famous. In full it is written *Ibidem*. He is of ancient Roman parentage, and may be found frequently in works of reference following quotations from the writings of an author.

Ibidem is a Latin word which means "in the same place." When used after a quotation it means simply "in the same writer's (work)." Thus, a citation may be credited to Walter Scott and, a few lines further, another citation be credited *ibid.*, which means "in the *same work* of the *same writer*," that is, Walter Scott. See **ANON.**

idea, opinion should be carefully distinguished. *Idea* implies something undetermined in the mind; *opinion* is formed after deduction or reflection and therefore is determined.

idleness, laziness. The words are not synonymous. *Idleness* describes the state of one given to empty, vain, or useless effort. It does not mean inaction, but the absence of efficient action, and in that differs from *laziness*, which is indisposition to exertion, indolence or a state of sluggish inactivity. When Ruskin wrote "God dislikes *idle* people more than any other" he had in mind the butterflies and drones of society —those useless creatures, court butterflies, who trifle away the light of their youth in *idle*, useless gaiety.

ilk does not mean *clan, tribe, class or family*, but is frequently used as if it did so. *Ilk* literally means same, and in the phrase *of that ilk*, means, of an estate of that same name or place.

il-lus-tra'tion, not il-lus'tra-tion.

Implicate, involve are not synonymous terms. One is *implicated* who has taken part in some transaction. The word is used usually to indicate entanglement in some malicious or evil transaction. *Involve* does not imply malice or evil, but embarrassment, perplexity, or deep concern. A criminal is *implicated* in a crime; a business man is *involved* in debt.

im-plic'it, not im'pli-cit. See EXPLICIT.

Improve is to make better, increase in value, turn to profit. Distinguish from AMELIORATE.

Imputation, impute, ascribe should be carefully distinguished. We *impute* when we assign or attribute something usually evil or wrong to one, and *ascribe* when we attribute something usually good to another. *Imputation* implies censure or reproach. An upright man can not bear the slightest *imputation* on his character; a decent woman is distressed at the least *imputation* on her chastity. To the bounty of God we *ascribe* the success of our enterprises.

In is sometimes misused for **by** as in the following quotation from George Washington Moon's "The Revisers' English," p. 2: "Two things are essential to a good translation: the one, that it be a faithful expression of the ideas intended to be conveyed *in* [No, *by*] the original." The ideas are *contained* in the original but are *conveyed by* the translation made from it.

Inapposite, inappropriate, inapropos, inopportune. Should the word *inappropriate* be preferred to the word *inapposite* in the following sentence occurring in a judicial opinion: "It may not be *inapposite* to here direct attention to the fact that, subject to . . ., the general rules of pleading and evidence obtain in ascertaining in one State the effect in the Courts of another State of a judgment rendered by a Court of such other State? If so, why?"

All depends upon what the Court intended to say and of that the Court is the sole judge. The word "inappropriate" means "unsuited to the time, place, or occasion: improper": while

"*inapposite*" means "not pertinent or not adapted to the purpose; unsuitable, as in purport, tenor, or character."

Inapropos is sometimes incorrectly used of persons and events as a synonym for *inopportune* or *inappropriate*. *Inapropos* is correctly used of a remark that is not suited to the time or place where it is made; but persons do not come *in apropos* or *inapropos*, altho incidental remarks may.

In referring to a distressing condition *inapropos* is barred. If a French term must be used *malapropos* is that word, but the most suitable English words to describe such a condition are *inappropriate*, *inopportune*, *infelicitous*, or *unsuitable* as the case may be.

incision. See ABRASION.

incite, **excite** are sometimes confused. We *incite* those whom we goad, provoke, impel, or spur to action; we *excite* those in whom we produce a feeling of agitation. A mob is *incited* to riot; the people were greatly *excited* over the arrival of the world-famous dirigible *R* 34 after its transatlantic flight.

in-com'pa-ra-ble, not *in-com-par'a-ble*.

in'fan-tile is pronounced *in'fan-til*, not *in'fan-tile*.

inveigh is pronounced *in-vay'*, not *in-vee'*.

inveigle is pronounced *in-vee'gl*, not *in-vay'gl*.

invite is a verb and should never be used as a noun. To speak of receiving "an invite" instead of "an *invitation*" is to be illiterate.

is and **seems**. "Have you ever noticed that *the straightest stick is crooked in water?*" asked Mr. John Wanamaker recently. No, we have not, but we have noticed that it *seems crooked*. Things are not always what they *seem*.

it is I, it is me. English idioms that have been the cause of long controversy. Chaucer used "it am I." The controversy arose from the fact that from the earliest times there were in use in the languages of Europe two sounds that served to indicate the person speaking. In English they appear as "I" and "me," the older form of "I" being "Ic." Considered etymologically the correct form is "It am I," and this is the way in which the phrase was used by Chaucer in "The Knights Tale" (lines 1,463 and 1,738):

"Who coude rime in English proprely,
"His martirdom? Forsooth it am not I."

"I am thy mortal fo, and it am I
That loveth so hoote Emelie the bright
That I wold dien present in hire sight."

And again in "The Schipmannes Tale" (line 212):

"Up to hir housbond this wif is y-goon,
And knokketh at his dore boldly.

"Quy est là?" quod he, 'Peter! it am I,
quod sche."

Then we have the immortal Shakespeare: “*A foolish knight, that's me!*”—*Twelfth Night*, act ii., scene 5, line 87.

Training a child the way it should go is not an altogether easy task, for even a little child may lead us. “A woman from Indianapolis was visiting her three-year-old grandson recently,” says *The Indianapolis News*, “and one day saw him standing before the mirror looking at himself and saying:

“*Yes, that's me.*”

“*Thomas,*” said grandmother, “you should say *That's I.*”

Thomas looked puzzled, and then replied: “Well, it may be *I*, but *it looks like me.*”

And he was right in his conclusion, for *me* is the object of the preposition *unto* understood. So much may be understood in English!

In the vernacular, both “*It is I*” and “*It is me*” are used, and “*It is me*” finds greater favor with the throng. But grammarians are arrayed against it. They insist that one must always say “*It is I*,” never “*It is me*,” and that the same course must be followed with every personal pronoun following the verb *to be* and in apposition with its subject. The same sort of error is made in such a phrase as “*She is better looking than me,*” in which, if the elliptical verb were supplied, the correct construction would readily be seen to be “*She is better looking than I (am).*”

It is said. A phrase too frequently used, as by public prints that wish to whet the appetites of their readers with an insinuation, shirking the responsibility of ascertaining its truth or falsity, of which they have neglected to inform themselves.

-ive, -ively. These suffixes are frequently mispronounced, especially in *positive, positively.* In correct speech the stress is on the *first* syllable and in the English of Chesterfield they are *pos-i-tive* and *pos-i-tive-ly*. Avoid *pos-i-tive* and *pos-i-tive-ly* as illiterate.

J

Jangle and **jar** should be carefully differentiated. *Jangle* is discord, and *jangling* is wrangling or babbling. *Jar*, however, is a clashing as of opinions and interests. *Jangling* disconcerts or discomposes us; *jarring* produces conflict, causing us to clash the one with the other, thus producing ill-will where good nature should prevail. A nagging woman can destroy the happiness and peace of her home by *jarring* her husband, and an irritable host may *jangle* his company by ill-humor.

jas'mine is pronounced *jas'min*, not *jas-mine*.

Jealousy, envy, suspicion are distinct in meaning. *Jealousy* fears to lose what it has, *envy* is pained that another should receive what it wants for itself. *Suspicion* is directed toward one who has the power and the will to hurt another. Rival suitors are *jealous* of each other; competitors are *suspicious* of each other's good faith.

jolly is slang when used to mean "treat pleasantly so as to keep in good humor." The man who tries to *jolly* others along is invariably insincere and unreliable.

joust is pronounced *just*, not as spelled.

just. In the sentence, "It was *just* the time," the word "just" is used adverbially, with the sense of "exactly, precisely, or actually," qualifying the noun "time." This construction, in which some few adverbs are used as modifiers of nouns, is an established English idiom.

K

kick, meaning "to object," altho five centuries old, is not accepted as good English among the educated to-day when used as to **kick at** or **against**, but the phrase is to be found in the Bible.

kid, when used as a verb meaning "to tease," or as a noun for a *child*, borders on the vulgar. But the *kiddies*, meaning "the children," is accepted as a familiar phrase.

knight of the grip. A euphemism for a *commercial traveler* or *drummer*, which is preferred.

knitted: "The stockings were *knitted*." No, ". . . were *knit*."

knock, when used for *condemn, abuse, decry* is a vulgarity.

L

labor is sometimes erroneously restricted to physical **toil**. Properly, *labor* may be physical or mental but must be for some useful end. *Toil* signifies oppressive or harassing *labor*, or hard continuous *work* that *taxes* the bodily strength or mental powers. See *WORK*.

Of all the wastes, the greatest waste that you can commit is the waste of *labor*. No man minds *work* or its being hard if it comes to something. Perhaps you think "to waste the *labor* of men is not to kill them?"

JOHN RUSKIN, *Work*.

laded: "The ship was *laded*." No, ". . . was *laden*."

lady, a term insisted on by a class of persons that does not appreciate the true worth of the word *woman*, is avoided by all women of good breeding. Compare *GENTLEWOMAN*.

laid: "He had *laid* down." No, ". . . *lain* down."

lay: "He *lay* the money down." No, "He *laid* the money down."

lay: "It must not *lay* dormant." No, ". . . *lie* dormant."

laziness. See IDLENESS.

learned: "If he had *learned* her." No, ". . . *taught* her."

let alone should not be used for "not to mention" or for "not even," because it means "withdraw from," and "refrain"; as, a *let-alone* policy.

liable is sometimes misused for **likely**. *Liable* is used chiefly with regard to answering the consequences of an act that is *likely* to be the cause of trouble; as, "the arrest of one who exceeds the speed-limit is *likely*, and may render him *liable* to a fine."

light collation is pleonastic, for a *collation* is a lunch or *light* repast. *Collation* is a formal and unfamiliar word; *lunch* is simpler and better understood.

like, used with prepositional force, takes the objective case; as, "His brother looks *like* him."

limited means "restricted to a determined quantity," and is correctly applied to sales of goods of which there are only a fixed number. It should never be used with *price* to signify "low cost," for *fixed price* is what is meant and what should be stated.

limp into port. To *limp* is "to halt or walk lamely," but ignoring this, some marine reporters refer to ships that have been damaged by collision as "limping into port," even when their motive-power machinery has not been impaired.

lit: "He *lit* the candles." No, "He *lighted* the candles."

locate is frequently misused for **settle**. One *settles* in a town, but *locates* the site of one's dwelling.

lugs. A vulgarism for affected *airs*.

lurid is frequently misused. That which is *lurid* gives a ghastly yellowish red light, as flames mingled with smoke, or reflecting or made visible by such light; by extension, giving uncertain or unearthly light of any kind; as, *lurid* flashes of lightning; a *lurid* atmosphere. Distinguish it from *livid* which means black and blue, ashen or lead-colored. A *lurid* story is a ghastly "yellowish" story of the sensational type. The word means also, pale; wan; sallow; and, figuratively, gloomy, ghastly, and not a suggestive or an immodest one.

M

madam, madame. The first is English, the second French. The plural of the first word is formed by adding *s*; *madams*; that of the second word is written *mesdames*, and the latter is generally used by educated persons in addressing a firm consisting of ladies.

made is sometimes misused for "sailed" when referring to sailing vessels, as in "the Grebe and the Jean *made* a great race." Races are *rowed, run, or sailed*.

madness. See ANGER.

main'te-nance, not *main-tain'ance*.

malign, malignant. As a verb the first designates the act of one who calumniates, defames, traduces, or villifies another. As an adjective it characterizes the act of a pernicious person. *Malignant* describes one possessed of extreme malevolence; hence, virulent; that is, venomous or extremely poisonous. To *malign* a defenseless girl, and so seek to deprive her of the means of obtaining employment, is the act of a fiend and renders one amenable to the law. A *malignant* ulcer may cause death. See CALUMNIATE.

manly and **mannish** are not synonymous. The first signifies of or becoming to a man; man-like; also, manfully. The second means masculine; suitable to a man. We characterize a brave and courageous man as *manly* and a woman's masculine attire as *mannish*.

manor born, to the. Erroneous form of "to the *manner born*," which arose from a faulty knowledge of its meaning: "familiar with something from birth, or born to the use or *manner* of the thing or subject referred to."

materialize is to "make material"; "invest with or regard as matter," *not* to "take place or happen."

me, the objective, is frequently misused for the nominative *I*, as in "He is interested as well as *me*"; no, ". . . as well as *I*"; "Who is here?" "*Me*"; no, ". . . *I*"; "Who said so?" "*Me*"; no, "Who said so?" "*I*."

me. See IT IS I, IT IS ME.

me, my, her, his. The pronouns are frequently confused in such construction as "She knows I don't mind *her going away*," "He doesn't mind *my telling her*." In each instance the possessive case is required, for the clause following the possessive pronoun is the object of the verb and not the pronoun.

Avoid the picturesque but chop-suey English of the Celestial who said:

"I look at *she*,
Her look at *me*;
Her see much *not*,
Me see quite *lot*."

men: "Men such as *him*." No, "Men such as *he*." **mighty** is considered as an extravagance of speech if not highfalutin. Avoid "I'm *mighty* glad to see you," as an overstatement.

mind should not be used for **recall**. Avoid "Do you *mind* when we went to Avon?" as provincial. *Mind* means "pay attention to" or "heed" what you are told.

min'i-a-ture, not *min'it-yur*.

minion of the law. A *minion* is a servile dependent and as such the word may be used to characterize informers, stool-pigeons, etc., but is not justly applied to the officers engaged in enforcing the law.

most for **almost** is provincial English, but one hears almost daily "*Most* all the time"; "*most* anybody can tell you," forms that should be avoided. The former means "greatest in any way"; the latter, "nearly"; "well-nigh"; "for the greatest part." Do not say, "I'll come over *most* any day this week."

mowed: "The grass was *mowed*." No, " . . . was *mown*."

mutual for **common**, altho condemned, seems to have won its way into public favor: but *mutual* is from the Latin *mutuus*, from *muto*, change, and therefore should not be used for "shared alike," as is meant of a mutual friend. But in 1778 Edmund Burke wrote "our *mutual* friend, John Bourke."

my. See **ME**.

N

natural talent. Avoid *beecause* all talent is natural, for talents are mental endowments.

near. See **CLOSE**.

near: "I very *near* fell." No, " . . . *nearly* fell."

needn't: "She *needn't* do it." No, "She *needs not* do it."

neither: it benefited *neither* you or *I*." No, "It benefited *neither* you *nor* me."

neither: "Neither of them *are* dead." No, "Neither of them *is* dead."

neither, nor. "Neither passion *nor* fury *avail*." No, " . . . fury *avails*."

nit, a vulgarism for "no."

nobody is a collective noun that should be followed by a verb in the singular number: "No-body *was* hurt," not as in the following quotation from a morning paper:

"Because *nobody* has the right to assume *they* do not want to do *their share* in getting the national tax system on a rational basis."

nobody home is condemned as slang when used to signify "witlessness," but it has the sanction of literary usage.

You beat your pate, and fancy wit will come:
Knock as you please, there's *nobody at home*.
POPE, *Epigram*.

not, nor: "He has *not* signed it *nor* will *not*."
No, "He has *not* signed it *nor* will *he*."

notable. See NOTORIOUS.

nothing doing. An erroneous construction for "not anything is being done,"—More sententious than polite.

nothing like. An erroneous substitute for "not nearly." Not "She is nothing like as pretty as her sister," but "She is not nearly so pretty, etc.

notorious, noted. *Notorious* connotes evil repute; as, "a *notorious* liar"; a *notorious* blackguard." It should never be used for *notable* or *noted*, which mean remarkable, conspicuous, famous, etc., and signify worthiness.

nutty is a vulgarism when used for *silly* or *senseless*, which are quite as expressive.

O

oaths is correctly pronounced with *th* sounded as in the word *then*, not as in *thin*, but *oath* is pronounced with the *th* sounded as in *thin*, not as in *then*.

o-bese' is pronounced as if spelled *obees*, but **o-bes'i-ty** is pronounced with the *bes* sounded as it is in *best*.

objective case. Is it correct to say that "me" is used only with either a transitive verb or a preposition governing the objective case? Is not this rule modified by another, that the substantive verb takes the same case after it as before it? So we say, "He supposed it to be *me*."

There is no rule that bears directly on the case. Many teachers of English grammar adhere to the principle of the Latin and Greek grammarians, which refers the accusative or objective to the latter verb, and supposes the former to be intransitive or to govern only the infinitive. One says that the objective case is frequently put before the infinitive mood as its subject; as, "Suffer *me* to depart."

When an objective case stands before an infinitive mood, as, "I understand *it* to be *him*"; "suffer *me* to depart," such objective should be parsed not as governed by the preceding verb, but as the objective case before the infinitive; that is, the *subject* of it. In the foregoing, "I understood *it* to be *him*," an infinitive is used with the subject in the objective case. In such a case the pronoun following the infinitive must

also be in the objective case. The reason for this is that the former verb can govern one object only, and that is (in such sentences) the infinitive mood; the intervening objective being the subject of the infinitive following and not governed by the former verb, as, in that instance, it *would be governing* two objectives.

A slight change in the construction of the sentence cited above will show clearly its proper form: "He supposed it (that is, "It was supposed by him") to be me."

Likewise the sentence "He is like *me*" is correct, "*me*" being in the objective case, object of the preposition "unto" understood. "He looks like *him*" and "This age does not produce many men like *him*" are also correct for the same reason. It would be illogical to construe the latter sentence so as to read, "This age does not produce many men like *he* (is)," as this would be an improper use of the word "like."

Of the sentences, "He thought the lady to be *her*," "He thought the lady to be *she*," which is correct?

The intention here is evidently "He thought *her* to be the lady." In the first sentence cited "lady" is in the objective case, object of the active transitive verb "thought." As the pronoun "her" follows the intransitive verb "to be" and means the same as "lady," the objective case, according to the following rule, is required.—A noun or a pronoun put after a verb or participle not transitive agrees in case with a preceding noun or pronoun referring to the same thing; as, "it is *I*"; . . . "It would be a romantic *madness* for a *man* to be a *lord* in his closet." Here *madness* is in the *nominative* case, agreeing with *it*; and *lord*, in the *objective*, agreeing with *man*."

Before the nineteenth century the objectives "me," "him," "her," etc., were somewhat commoner in literary usage than "I," "he," "she," etc. The objective forms are still common in colloquial use, owing probably to the fact that most of our sentences are so formed that they require the pronoun at the end of a sentence to be in the objective case, and that case is accordingly the more natural one in that place. Present literary and educated use tends toward the grammatically correct locution.

obligee, obligor. The correct pronunciation of *obligee* is *ob"li-jee'*: in that of *obligor* the *g* is hard and before "o" as in "go"—*ob"li-gor'*, altho the tendency is to pronounce it as "j" in this word by analogy with *obligee*, in which the "g" is pronounced as "j" as in *gem*.

oc-cur', not ac-cur'.

on, upon. What is the rule that governs the use of these words? There is none but usage. Etymologically, *on* and *upon* differ in meaning, *up* adding to *on* the sense of being lifted or raised *up*; but the distinction has never been

clearly made in usage. *On* is preferable in such expressions as "to ride *on* a horse"; "to be *on* the road"; "to write *on* a certain subject." A good rule to follow is to use *on* when mere rest or support is indicated, and *upon* when motion into position is involved, as "The book is *on* the table"; "He threw his hat *upon* the table," etc.

one: "One of the best books there *are*." No, ". . . there *is*."

opposite: "He lives *opposite* me." No, ". . . *opposite to* me."

or: "Wealth *or* power *are* good." No, ". . . *is* good."

outgrew: "He *outgrew* his strength." No, ". . . *outgrew* his strength."

outside of that, when used to mean "with the exception of" the matter referred to, is not approved as still lying between slang and colloquial speech. If "outside of" means *excluding* or *excepting*, then "inside of" should mean *including* and *accepting*, but it does not.

overly much is dialectal and *much* is redundant for *overly* as an adverb means "too *much*."

own up is not used for *admit*, *acknowledge* or *confess* by persons careful of their speech.

P

pair is sometimes qualified when the thing which it precedes should be. We speak of buying a *new pair* of shoes, but we mean a *pair* of *new shoes*; a *new pair* of gloves for a *pair* of *new gloves*. In each case we are not concerned as much about the *pair* as we are about the *shoes* and the *gloves*.

parlous, used widely in England, is an archaism and in the United States **perilous** is preferred.

patronize because it has an invidious suggestion of superiority toward others is not accepted in the United States. One may *patronize* the theater, the hotel, or the dry-goods store, but one *deals* with the grocer or butcher.

person: "Any *person* may have it at *their* convenience." No, ". . . at *his* convenience."

perspicacious and **perspicuous** are sometimes confused. *Perspicacious* means "keen of discernment or understanding; clear-sighted; intellectually keen; astute," while *perspicuous* means "plainly expressed; lucid; free from ambiguity."

pertaining and appertaining to is pleonastic because *pertaining* and *appertaining* mean the same thing. Use only one of these words.

peruse is to observe closely and read carefully and attentively, and is distinguished from **read**, which is to interpret the meaning of words by observation with more or less care, not with minute application.

phrases, especially the hackneyed phrases of the man in the street, should be avoided as indicating a restricted horizon and a cramped mentality. Do not "get the habit" of using "get over with," "how do you get that way?" "I'll say so," It is wise to watch your speech and wiser to "cut them out," for they "give you away."

plain: "I speak *plain*." No, "I speak *plainly*."

poisonous should not be used of *disposition* yet one frequently hears, "She has a perfectly *poisonous* disposition," when the intention is to convey the idea of vindictiveness, hostility, or hatred.

polite and **civil** are not synonymous. *Polite* describes one who observes the courtesies of society and is solicitous for the comfort or happiness of another. A *polite* man observes *more than the proprieties* conceded to one another by persons of culture. *Civil* characterizes one who observes the ordinary civilities of social intercourse. A *civil* man is a cold, reserved man of distant manner, who observes the proprieties but *nothing more*.

pose is frequently misused for **hobby**. *Pose* signifies attitude taken naturally or assumed for effect; a *hobby* is one's favorite pursuit or object. Not "Cats are her *pose*," or "The keeping of cats is her *pose*"; substitute *hobby* in each case. *Pose* is used figuratively for "mental attitude," usually toward some literary or artistic subject; as, the Ibsen *pose*.

pos'i-tive-ly, not **pos-i-tive'ly**.

possessive; "That is a dog of the *butcher's landlord's*." No, ". . . of the *butcher's landlord*." "That is a field of the *squire's father's*." No, ". . . of the *squire's father*." "That is a house of my *father's tenant's*." No, ". . . of my *father's tenant*."

posted should not be used for **informed**. A man of education is well-informed; a set of counting-house books that have been written up are *posted*.

praise is not the same as **applause** in that it may be spoken or written eulogy, whereas **applause** is approbation indicated by the clapping of hands, shouting, etc. **Commend** is to approve by written or spoken word. A father **commends** his son for an act of charity, **praises** him for his diligence in his studies, and **applauds** him for his dashing play on the football field.

premeditate means "to think *on* beforehand; turn over in the mind," and should not be used with *upon* as in the following:

"Her action can appear to be nothing else than a shabby play for publicity—a play that should be exposed because it bears overwhelming evidence that it was *premeditated upon* and personally engineered."

pre'sci-ence, *pree'shi-ens*, not *pres'i-ens*.

prevented: "She *prevented* him doing so." No, "She *prevented* him from doing so."

prima donna is a noun phrase derived from the Italian, and meaning "first lady." It designates the leading lady—the principal *singer*—in an operatic company and should not be used as it was recently in an advertisement: "Prima Donna of Fall Fashions in women's gowns." Figurative usage, no matter how far stretched, can not convert a *singer* into a *gown*, or a *first lady* into a "frock with the blouse waist-line."

proclaim differs from **announce** in that we make known by crying aloud. We *announce* by telling in a particular or formal manner. **Acclaim** is to cry out or shout in joy; an *acclamation* indicates the hearty approbation, good wishes, or the joy of a multitude. One *announces* a marriage; *proclaims* a victory; *acclaims* the returning warriors.

provinces, recently imported from Great Britain, is now used to designate the road in the cant of the stage in the United States, but where are they? "It did very well in the *provinces*"; oh, no—" . . . on the road," please.

public: "The *public* are wrong." No, " . . . is wrong."

publication. In an editorial entitled "English as Written," *The New York Tribune* of Aug. 17, 1921, says:

"Take a taste of a forthcoming novel of a poet and writer who is much acclaimed, whose first chapter a leading literary *publication* is permitted to *publish* in advance of *publication*."

Repetitions of sound, even when not cacophonous, are not desirable, and the English of the foregoing can be improved by changing two words " . . . a literary *periodical* is permitted to *print* in advance of *publication*."

Q

quaint, which once meant only *elegant, graceful, skilful*, or *subtile* as in

"But you, my Lord, were glad to be employed
To show how *quaint* an orator you are."

SHAKESPEARE, *II Henry VI*, act iii, sc. 2, now means *odd* or *curious*, *fanciful*, *whimsical*. Hence Shakespeare's "a ladder *quaintly* made of cords" is one *skilfully* made, not *oddly* or *curiously*.

qualification should be distinguished from **accomplishment** and **quality**. A *qualification* serves a useful purpose: an *accomplishment* is something one has attained that serves to embellish or adorn; a *quality* is an essential property. *Qualifications* are personal attributes; *qualities* are characteristics of persons or things.

quantity: "What a *quantity* of persons there *are*." No " . . . there *is*."

quarrel, dispute are not interchangeable terms. A *quarrel* is a contentious wrangle especially characterized by anger or violence, but a *dispute* is a controversial discussion which as it heightens may be characterized by ill temper and become an *altercation* or *wrangle*, but in which the element of violence does not enter.

queer is slang when used for *counterfeit* and is a euphemism when used for *drunk*. Properly used it means strange, odd, peculiar, or eccentric, as in appearance or character. Only in recent years has it been used to mean "out of sorts," "faint," or "ill," but this meaning is now established.

quiet is distinct from **calm** and from **still**. To *quiet* is to bring to a state of rest; to *calm* is to restore to mental or physical repose any one who has permitted her emotions or anger to pass beyond control; to *still* is to put an end to the motion of; as, Christ *stilled* the tempest on Galilee.

My breath can *still* the winds,
Uncloud the sun, charm down the swelling sea,
And stop the floods of heaven.

BEAUMONT.

R

rage. See ANGER.

railroaded should not be used for "hastened" or "hurried."

recall. See MIND.

rent: "He *rose* the *rent*." No, "He *raised* the *rent*."

repents: "If he *repents*." No, "If he *repent*."

rime, not *rhyme*, which is an erroneous form.

rise up. A pleonasm, for that which *rises* moves from a lower position to a higher one. Omit *up*.

robber, thief. There is a distinction in the meanings of these words. A *robber* is one who takes away the property of others by intimidation, fear, or force; a *thief* is one who goes secretly and stealthily about his work of taking property that does not belong to him.

rooted to the spot. Pleonastic, for that which is rooted is fixed firmly by the roots; hence, "to the spot" is redundant.

S

safe, safely do not mean the same thing. *Safe* is *free from* danger or damage; as, "the goods arrived *safe*"; *safely* means *without incurring* danger or damage; without hurt or injury; *in safety*.

said and says are frequently overworked. To repeat them constantly in conversation is vulgar. Avoid "Says I to myself, says I"; "'Go,' says Mr. Smith, says he, 'and say to her I never heard

of such a thing" ; She *says* to me, *says* she, " 'It's altogether too much.' " Sometimes it goes like this: "And *I said*, 'Why didn't you come over last night? I expected you,' *I said*, and he *said*, 'Well, I would have,' *he said*, 'but,' *he said*, 'I didn't know whether you really wanted to see me,' *he said*, and *I said*, 'Well, you know,' *I said*, &c., &c.—*The Sun*, New York, Sept. 8, 1921.

say so, in the phrase, "I'll say so," is an example of the modern trend in which redundancy of words is substituted for simple acquiescence.

scrape. See **ABRASION**.

scratch. See **ABRASION**.

seen should be preceded by the auxiliary *have* when used as the past participle of **SEE**. Say, "I *have seen* it," or if the action is completed and past "I *saw* it," but never say "I *seen* it."

self for **same** has been dead more than 325 years yet an effort is being made to resuscitate it. Not "the collar and turned-back cuffs are of kid . . . bound with *self* material," for that is not English—**same** is the correct word to use.

set: "They had just *set* down." No, " . . . *sat* down."

shall be: "On the first of June I *shall be* here three years." No, " . . . *shall have been* here three years."

shape should not be used for **form**, **figure**, or **condition**. A woman may have a beautiful **figure** or a fine **form**, but "She's got a fine **shape**" is a vulgarism. **Shape** as applied to things designates "external appearance as determined by outlines or contours"; **condition** means "state of bodily health" or **state** in general. One's affairs or **business** may be in fine **condition** when one is prospering, but that should not encourage one to say that therefore "We are in fine **shape**."

sheared: "The sheep was *sheared*." No, " . . . was *shorn*," for *sheared* is obsolescent.

showed: "It was *showed* me." No, " . . . *shown* me."

signifies: "What *signifies* their opinions." No, " . . . *signify* their opinions."

since when? No, "Since *what time*."

sitting in back of. No, "sitting *at the back of*"; that is, "behind," which is preferable. One "sits *in front* of a person," that is *before* him, and "at the back of," or *behind* another. Why? Because the phrases have the sanction of the best usage in English.

skate: A vulgarism of the streets, especially in "a cheap **skate**," used to designate a pinchpenny, clutchfist or miserly person.

skinflint: A vulgarism for a niggardly person; a miser.

slam is vulgar when used for *abuse* or *decry*.

slit. See **ABRASION**.

smooth: "The scissors cut *smooth*." No, " . . . cut *smoothly*."

sob-stuff, recently introduced to describe printed matter that possesses strong powers of appeal to one's sympathies and emotions, is a vulgarism.

Solon. Euphemism for a lawmaker, but frequently used to mean a wiseacre.

some place, frequently erroneously used without the preposition *in*, as "I have mislaid my umbrella, I must have left it *some place*." Not correct; say rather, "*in* some place."

soup and fish, when used to indicate formal dress, is a vulgarism.

stank: "It *stank* in his nostrils." No, "It *stunk* in his nostrils."

steal is a verb and should not be used as a noun.

stop. See TERMINATE.

storm is sometimes erroneously used to designate a fall of rain without atmospheric disturbance.

string is a vulgarism when used for *hoax*, *fool*, *deceive*, or *humbug*.

su-per'flu-ous, not *su"per-flu'ous*.

superior: "In a far more *superior* way." No, omit *more*: " . . . far *superior* way."

swine are domesticated hogs collectively, popularly but erroneously believed to be of coarse, greedy, rude, filthy, low, and vicious habits. Properly cared for or left to their own wiles unhampered they are none of these things. Hence, to apply the word to a human being of either sex, while laboring under this belief, is an indication of a deranged mind, or of a mental state that classes the person so doing with the irrational and irresponsible.

swum: "He *swum* across the river." No, "He *swam* across the river." *Swum* is the past participle; *swam*, the past tense.

T

take: "Why don't you *take* and do it?" No, omit the words "take and," "Why don't you do it?"

taller than me is an erroneous construction, for a verb is understood: and the verb is *am*: therefore, "taller than *I am*" is correct. "She is taller than *I am* (tall)."

tedious should be distinguished from **irksome** because the first signifies weariness resulting from the time taken to do something, and the second indicates that it is the task undertaken that causes the weariness.

terminate, cease, discontinue, end, stop.

End and *terminate* both connote completion; *cease*, *discontinue*, *stop*, indicate temporary cessation. To *terminate* is to bring to a completion; finish. We speak of the termination of a lease but the *end* of an argument, of a journey, or of time. *End* is an Anglo-Saxon word; *ter-*

minate is its equivalent derived from the Latin. *Cease*, *discontinue*, *stop* are used when a direct action is involved. Babbling girls are told to *cease* their chatter; a weary traveler is advised to *discontinue* his journey, and boisterous children are ordered to *stop* their noise, but each operation may be resumed at some other time. One *ceases* doing that on which one was engaged when interrupted to resume it later, but that which *terminates* admits of no resumption.

“I wish that milder love or Death,
That ends our miseries with our breath,
Would my affections *terminate*;
For to my soul deprived of peace,
It is a torment worse than these
Thus wretchedly to love and hate.”

—COTTON.

thief. See ROBBER.

think, imagine, judge: Three words that some persons suppose may be used synonymously. To *think* is “to hold as an opinion, view mentally”—a thing that can not be done without reflection. One thinks when one receives an idea or recalls it to the mind. The term is, however, used without restriction in regard to all objects. To *imagine* is “to form a mental image of something as existing, tho its actual existence may be unknown or even impossible.” To *think*, in this application, is “to hold as the result of thought what is admitted not to be matter of exact or certain knowledge.” Judging from the demeanor of a witness we *think* he speaks the truth. We do not know that the husband mailed his wife’s letter, but knowing the character of the man, we *think* he did. As the envelop was large, we *imagine* he had some difficulty in putting it into the letter-box. To *imagine* is also to take up an idea by accident or without any connection with the truth or reality. Thus, one person may *imagine* that another is offended with him without being able to give a definite reason for his idea. To *judge* is a speculative process which involves critical examination, analysis, and weight of evidence to enable one to come to a conclusion. We *judge* which of two courses it is better to adopt. While we decide for ourselves we *judge* for another. The use of *judge* as a synonym for *think* or for *imagine* is a local corruption of the true meaning of the word.

We often hear, “*I do not think so*,” when in fact “*I do think so*” is the case. In the sentence “*I do not think it will freeze*” should not the words be transposed to “*I do think it will not freeze*”? Condemned as a solecism by some writers, the expression, “*I do not think . . .*” is a well-established English idiom as widespread as the language, and as aged as Old, Middle, or Modern English. But two of the meanings of the word “think” are sometimes confused. These are “to act with the mind,” and “to hold as an opinion.” Take for example, “*I*

do not think that that is true." Here the meaning differs from "*I think* that that is *not* true." Why? Because one may *think* about the matter (hold it in mind) without *thinking* (holding the opinion) that it is true or that it is false. "*I don't think so*" is good, idiomatic English.

Avoid the phrase "*I don't think!*" frequently used by persons who carry frankness to the verge of folly. Do not admit that you are not in the habit of thinking, because in casual conversation the painful fact might not be discovered.

thought: "*Had I have not thought so.*" No, omit *have*: "*Had I not thought so.*"

to-morrow: I am twelve years old to-morrow. No, "*I shall be twelve years old to-morrow.*"

toil. See LABOR.

treacherous, traitorous, while related terms both applying to one who betrays a trust, are distinct in so far as *treacherous* is said of one who betrays a man's *private relations* and *traitorous* of one who betrays his *public relations*.

try out. A pleonasm for *test*, which is the better of the two.

U

understood: "*Had I have understood.*" No, omit *have*: "*Had I understood.*"

uplift primarily means "to lift up," but in the so-called "high-brow" circles has been explained to mean "to raise the mental or moral conditions of." It should have been restricted to "improve," as there is no relation between *uplift* and mental or moral state.

use, sometimes used with *no*, is erroneous when employed without *of*, as in "*It's no use*"—a meaningless phrase the sense of which is saved by adding the preposition: "*It's of no use.*" But the phrase *no use* is correctly employed in "*There is no use in attempting that.*"

used: Did you *used* to go there?" No, "*Used* you to go there?" "*Used* you to skate?" "Yes, I *use* to." No, "*I used* to."

V

vacant should be carefully distinguished from *empty*. A room is *vacant* that is unoccupied. A closet is *empty* that is void of contents.

vamp in its earliest sense (1599) meant to revivify, renovate, restore, put new life into as in Crabbe's lines:

When on each feature death had fix'd his stamp
Not a doctor could the body *vamp*.

The modern practise of *vamping* is a return to the earlier practise of striving to revive the "dead ones," but the vampirarchy has revamped the meaning by making it over to embrace flirting or luring with the substance of things hoped for kept before the eyes of the victim. *Vampire* signifies "a person of malignant and loathsome

character who preys ruthlessly upon others"; hence, a *vamp*, as used in the vernacular, has been since 1700 a vile and cruel extortioner, so it would be wise to avoid applying the term to others, even playfully.

very wrong. An undesirable locution, for that which is wrong is incorrect, and *wrong* does not permit of comparison.

CAUTION:—Never use *as for that* in the phrase *Not that I know*. *As* would be *very wrong*.—CORNWELL'S *Eng. Grammar*, p. 159.

vi'ra'go not *vi'ra-go*—the stress is on the second syllable.

W

was: "If he *was* able to know he would do it." No, " . . . *were* able, etc."

was: "*Was* I sure of the fact . . ." No. " *Were* I sure of the fact . . . "

way should not be used when *state* is meant. Not "He is in a very bad way," but " . . . in a very poor state."

weird characterizes that which is unearthly or supernatural, but does not mean odd or peculiar. We may speak of "a *weird* story" but not of "a *weird* hat."

went: "I ought to have *went* there." No, " . . . *gone* there."

whether: "*Whether* it is *him* or *her*." No, " *Whether* it *be* *he* or *she*."

who, whom. To determine whether *who* or *whom* is the correct word to use in a sentence, first find the clause to which it belongs. Then determine whether the pronoun is the subject of the verb or its object. If it be the subject of the verb use *who*; but, if it be the object of the verb, even tho it be the first word in the clause and the verb be the last word, use *whom*.

Priestley's "Grammar" (p. 108) erroneously gives "Who do you think me to be?" But the thirteenth verse of the sixteenth chapter of St. Matthew reads: "Whom do men say that I, the Son of Man, am?" Mark, 8:27, reads: "And by the way he asked his disciples, saying unto them, whom do men say that I am?" See also Luke, 9:18: "And he asked them, saying, whom say the people that I am?"

Shakespeare contains many gems of this kind. "Thy wife, *whom*, I thank heaven, is an honest woman."—*Measure for Measure*, act ii, sc. 1.

"He *whom* next thyself of all the world I loved."—*Tempest*, act 1, sc. 2.

Dryden wrote: "No matter where the vanquished be, nor *whom*."

Fowler in his "English Grammar" (p. 493) wrote: "Whom do they say it is?"

Montgomery in his "Lectures": "He was not the illiterate personage *whom* he affected to be."

Lindley Murray (p. 159): "He *whom* I serve is eternal."

Milne in his "Greek Grammar" (p. 234) : "He knew not *whom* they were."

Lowth in his grammar : "He *whom* you seek."

Churchill in his "New Grammar" says: "Alfred, than *whom* a greater king never reigned, deserves to be held up as a model to all future sovereigns." Nutting in his grammar rules that "after the conjunction than, contrary to analogy, *whom* is used instead of *who*." Yet some of our best writers have used "than whom."

"A domineering pedant o'er the boy *than whom* no mortal so magnificent"—SHAKESPEARE, *Love's Labor's Lost*, act iii, sc. 1.

"Mr. Newton, *than whom* no one is of greater authority."—WILLIAM E. GLADSTONE, *Homeric Synchronism*, 1876.

"Which, when Beelzebub perceived, *than whom*, Satan except, none higher sat."

—MILTON, *Paradise Lost*, book 2, line 300.

But *whom* is not alone misused. Who comes in for its share of misuse also.

"Who should I swear by?"—SHAKESPEARE, *Titus Andronicus*, act v, sc. 1.

"Run, O run!" "To *who*, my Lord?"—King *Lear*, act v, sc. 3.

"What's the matter with my lord?" "With *who*?"—*Othello*, act iv, sc. 2.

"Yield thee, thief!" "To *who*?"—*Cymbeline*, act iv, sc. 2.

And our dear old friend Charles Kingsley: "Who have you there?"—*Hypatia*.

Follow this practise:

(1) In interrogative sentences, use the objective case of *who* when the pronoun is the object of the verb; as, "Whom did you invite for dinner?"; not, "Who did you invite for dinner?"

(2) In interrogative sentences, use the objective case of *who* when the pronoun is the object of a preposition; as, "By whom were you invited?" Not, "By who were you invited?" Of whom did you buy it?" Not, "Of who did you buy it?" "To whom did you go?" Not, "Who did you go to?"

win out. As one does not *win in* there is no justification for *win out*. Omit *out* as pleonastic.

wished: "Had I have wished." No, "Had I wished."

with: "Who did he go off with?" No, "With whom did he go off?" See WHO, WHOM.

with: "Who with?" No, "With whom?"

work, labor, toil. Note the distinctions in the meanings of these words. *Work* is the general term and embraces all forms of *labor* and *toil*. It may be light or heavy, easy or hard, but continuous mental or physical exertion directed to some purpose or end. *Labor* is hard, wearying work that taxes the brain or the strength (see LABOR), and *toil*, offering hardship and difficulty, is always arduous and more severe than *labor*. *Drudgery* is constant dull or menial wearying work done by spiritless routine. The healthy

man loves his *work* and is cheered by his *labor*, but oppressed by the monotony of *drudgery* and the irksomeness of *toil*.

Man in his rough *work* in the open world must encounter all peril and trial—to him therefore must be the failure, the offense, the inevitable error; often he must be wounded or subdued and *always hardened*. But if you put him to base *labor*; if you bind his thoughts; if you blight his hopes; if you steal his joys, you break his heart and blast his soul, and leave him unable to reap the poor fruit of his degradation but gather that for yourself.

JOHN RUSKIN, *Work.*

would: "Would to Heaven that it *was so*." No, " . . . were so."

wound. See ABRASION.

Y

yap for *yes* is an indefensible characteristic of the great mass of speakers who indiscriminately indicate acquiescence by using "yap", "yep", "yeh", or "yuh". If *yes* be not good enough, why not revert to *yea*. Yea, forsooth, 'twould be better.

you: "You having done so renders the matter more difficult." No, "your having done so, etc."

youse, a vulgarism of the streets. See quotation.

There is "youse," for instance. On the broad avenues and boulevards of refined speech this enemy to better speech is never encountered. But in the byways and back alleys of speech intercourse it stalks about defiantly. Some persons who take pride in defending the under dog even in the realm of words tell us that "youse" is the pluralized form of "you," and so they incline to look with sympathy on this vagrant.—*The Detroit News*, July 15, 1921.

Z

zealot, enthusiast, fanatic should be carefully distinguished. A *zealot* is an immoderate partisan; a bigot—the word is frequently used in a bad sense. An *enthusiast* is an ardent adherent or advocate, and the word always indicates earnestness of purpose in a good sense. A *fanatic* is a frenzied bigot; or a religious lunatic—the term is always used to indicate one given to extravagant intolerance of the beliefs of others.

For modes of faith let graceless *zealots* fight;
His can't be wrong whose life is in the right.

POPE, *Essay on Man.*

zyxy is a colloquialism used for "at sixes and sevens"; "in a state of confusion"; as, the whole place was *zyxy* that is, upside down. The tendency to introduce terms like this should be discouraged.

WHEN you speak, speak clearly and naturally. Say what you mean and mean what you say; be brief and sensible. Words should drop from the lips as beautiful coins newly issued from the mint, deeply and accurately impressed, perfectly finished, neatly struck by the proper organs, distinct, sharp, in due succession and of due weight.

ALFRED AUSTIN.

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